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ABSTRACT

Investigating non-linguistic factors which may have contributed significantly to Chicanos' educational problems, the study determined that the major objective of bilingual education should be to correct the Chicano child's negative self-image. Fatalism, a legacy of poverty, dropouts caused by language and culture conflicts, low achievement on English-based IQ tests, and acculturation demands that negate native cultures were cited as factors that deter the progress of bilingual education. Bilingual education often merely taught children to "parrot" English, instead of supporting bilingual-bicultural opportunities. One program that has incorporated 2 languages and 2 separate cultural systems is the Bilingual/Bicultural Follow-Through Model for Grades K-12 at the University of California, Riverside. This program included parent involvement, Spanish as a second language for teachers, community participation, home teaching and heritage curriculum development, and culture-matching teaching strategies. (KM)

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Is Bilingual Education Shortchanging the Chicano?

Robert E. Treviño

I. The Impact of Lambert and Tucker

In 1969, evaluations of Wallace Lambert's kindergarten French immersion programs were published (Lambert and Macnamara, 1969). The program began in a kindergarten pilot class where a group of middle-class Anglo children received regular kindergarten instruction in French. The only subjects taught in English were weekly courses in music, art, and physical education. This program of immersion in the second language continued through the first grade, at which time the first evaluations were conducted and the results included in the Lambert and Macnamara study. The progress made by a follow-up group of children in a program similar to that of the pilot class was discussed by Lambert, Just, and Segalowitz in their subsequent article, "Some Cognitive Consequences of Following the Curricula of the Early School Grades in a Foreign Language."[1]

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The performance by the experimental classes was compared to results for both French and English control classes studying in their native language. Test scores revealed that the experimental classes had performed as well as the French control class in reading and word descrimination skills, making them as competent after one year of training, as native French speakers in these two aspects.

The experimental classes were, however, reliably poorer in French listening comprehension and in native-like command of French vocabulary, as well as speaking skills in French. But in math, the experimental classes surpassed both controls, scoring in the eightieth percentile on national norms.

The results in English were equally noteworthy. The experimental groups demonstrated a capacity in English (vocabulary and listening comprehension) as advanced as both English control groups. In fact, the follow-up experimental groups had better comprehension and a richer descriptive repertoire in English than did the controls, at least when retelling a story.[2]

Tucker's results, although considerably less deliberate, were, nonetheless, equally significant. In an effort to evaluate the practicality and effectiveness of an alternate days bilingual approach to the education of Philippino children, he set out to assess the success of the program by comparing the language skills and content mastery of bilingually instructed pupils with those of

monolingually instructed controls.

Four classes of first grade students, mostly from middle-class families, participated in the program. Class 1 followed a standard Pilipino curriculum; Class 2 followed a standard English curriculum; Class 3 followed an alternate days bilingual approach; and, finally, Class 4 (the only class without kindergarten experience) also followed the alternate days bilingual approach. It should be noted that all classes, regardless of method of instruction, had one period each day devoted to Pilipino Language Arts, one to English Language Arts, and one to English as a Second Language. Only content subjects (social studies, science, and math) were taught in Pilipino, English, or bilingually.

At the end of the second semester, the following tests were administered: English Oral Production, English Reading, Pilipino Reading, English Science, Pilipino Science; likewise, English, Pilipino, and bilingual versions of Social Studies Verbal, Social Studies Nonverbal, and math tests.

The remarkable results are now history and the subject of much controversy in linguistic circles. The English control group scored higher than the bilingual groups in sixteen of the seventeen tests administered, and better than the Pilipino control group in thirteen of the seventeen tests.[3]

The results of these studies are presently the subject of much discussion, for they seem to be showing that monolingual teaching in English (or any second language) is

better than bilingual or monolingual teaching in a non-English speaker's native language. Campbell, in fact, is so firmly convinced that he contends, "What appears to be nearly certain is that for whatever reason we reject an English curriculum for non-English speakers, it should not be on the basis that children are not innately capable of succeeding in such a program."[4]

Assuming, then, that it is not unreasonable to expect children to acquire the fundamentals of education in a second language, why can't the Chicano student "hack it" in American schools?--Could it be that his bete noire lies elsewhere?

II. Other Significant Factors in the Chicano Educational Experience

It cannot be denied that the Chicano child confronts countless linguistic obstacles in our schools, but it would, indeed, be a bit naive to categorically assert that there are no others. But yet, an alarming number of our present Bilingual Education programs--probably the most sanguine solution to date--in practice, seem to be aimed primarily at cognitive language acquisition, "as a 'bridge' to English, to be crossed as soon as possible and then eliminated entirely or virtually so in favor of English as the sole medium."[5]

This section is aimed at discussing several non-

linguistic factors which, in my opinion, have contributed significantly to the Chicano's educational burden--possibly more so than his linguistic problems--and which must be negotiated if he is to reap the educational fruits enjoyed by his fellow Americans.

A. Low Achievers...Dropouts

In Mexican Americans, Moore observes that throughout the Southwest in 1960, the Chicano adult population (25 years and over) was too poorly educated to participate effectively in society. They had attained a median 7.1 years of schooling as compared to 12.1 for Anglos and 9.0 for non-whites. In California the figure was highest at 8.6 years, and lowest in Texas at 4.8 years, only slightly better than functional illiteracy (0 to 4 years of elementary school).[6]

But why, then, does the Chicano drop out in such alarming numbers? For a possible answer, we can look to his educational experience. To begin with, as a result of cultural-economic differences between the Chicano and Anglo segments of the community, many of the objects, social relationships, and cultural attitudes presented to him in his lessons--though perfectly familiar to an Anglo child--lie outside of his home experience. Once in school, the Chicano child is placed in a basal reading program, where he is expected to begin learning to read in English before he has acquired some of the most basic concepts needed for beginning. In like

manner, no real effort has been made to assess his linguistic capabilities, his perceptual abilities, his physical and educational maturity, as well as his attitude, all vital areas to early and subsequent success in reading.[7]

Unfortunately, well-meaning but myopic teachers and administrators have, in some instances, watered down the subject matter and used it as a means of teaching the Chicano child English. Thus, during the first two or three years of elementary school, he falls seriously behind his Anglo contemporaries in other phases of the curriculum. This loss in subject-knowledge is seldom made up by the time he gets to high school, where he finds himself unable to compete scholastically with his Anglo peers.[8] Is it any wonder, then, that he drops out as soon as he turns sixteen?

B. Fatalism

There is reason to believe that the Chicano culture's strong leaning toward fatalism may be partly responsible for the Chicano's low level of aspiration. Kluckhohn, in Variations in Value Orientation, found that the Chicanos in her study were oriented toward a "Subjugated-to-Nature" position (in which the inevitable is accepted) rather than a "Mastery-over-Nature" position (wherein natural forces are to be overcome and utilized by man). To the Anglo, the environment is something to be manipulated and changed to suit his needs; the Chicano, on the other hand, is likely to meet difficulties

by adjusting to them instead of trying to overcome them (the "Bueno-sea-por-Dios" route).[9]

C. Legacy of Poverty

Unlike the children in Tucker's and Lambert's studies, most Chicano children must contend with poverty and its detrimental side-effects. The reason for this is that many Mexican immigrants were well down on the economic scale when they came to the United States. Most of them were skilled or semi-skilled laborers and, unfortunately, tended to bequeath their poverty to the generations that came after them.

Moreover, poverty brings with it additional handicaps. One of them is that the disadvantaged child learns how not to ask questions. He comes from a home where many people live in small crowded rooms. Noise is everywhere, but he is seldom spoken to except in short directive phrases. He receives no explanations for commands, nor reasons for doing what he is told. He learns to "tune out" what to him is noise. His parents, likewise, preoccupied with the problems associated with poverty, often interpret as senseless prattle the questions of their children to know "What's that?" It is not surprising, then, that the Chicano child has few questions to ask and few answers to give when he gets to school.[10]

D. Fitting the Stereotype

The Mexican American child must also take intelligence

tests in which language as well as cultural socio-economic background are depressing factors. Although he may possess as much intellectual potential as his Anglo counterpart, the test scores classify him as a "low achiever" or "slow learner" when compared with his Anglo peers. He tends, thus, to be stereotyped in the eyes of his teachers, administrators, and, unfortunately, even his parents, who expect little from him, and he usually measures up (or down) to their expectations.[11]

Poor performance on IQ tests, however, may simply reflect the cultural and linguistic bias of the test. As Saville and Troike mention, even very intelligent first-graders in rural South California are unable to identify the pictures of a "furnace" or of a "fire escape" used in a well-known intelligence test, because they have never seen such objects. Yet, other strengths and abilities which the children may have acquired from their own experiences frequently go uncredited, simply because the tests are not designed to measure them.[12]

Verbal IQ tests, on the other hand, actually measure knowledge of English rather than intelligence, as indicated by the Chicano child's rapid rise in IQ after only one year of schooling. By design these tests employ trickery in language which can be solved only by a linguistically competent person. For the Chicano child who has to mentally manipulate language relationships, it becomes somewhat of a cruel joke. And yet, every year countless Chicano

children are placed in "retarded" or "Special Education" classes because our educational system has failed to recognize the true reason for their low scores.[13]

Despite this data, however, numerous studies show that, when more valid testing instruments are implemented, Chicano children tend to start out on much the same level as Anglo children, both in IQ scores and scholastic achievement. Heller, nevertheless, pointing to one of her own studies of Mexican American high school seniors in Los Angeles, notes that after eleven years of schooling, their IQ distribution curve did not correspond to the normal IQ curve. Almost fifty percent of the Chicano students, in contrast to thirteen percent of the Anglo students, were below average in IQ.[14]

Manuel, in Spanish-Speaking Children of the Southwest, contends that, although Chicano students are up to or near the national norms in achievement in the primary grades, at grade four they begin dropping below norm and continue to lose ground in each of the succeeding grades as a result of inadequate meanings and vocabularies. The cause is obvious--work in the primary grades is mechanical and concerned with developing a sight vocabulary and word recognition skills, as opposed to the word power demanded in the higher grades and on subsequent IQ tests.[15]

E. The Laws of the Anglos

Unlike the children in Tucker's or Lambert's studies,

Mexican American children, until recently, attended schools that were actually mandated by law to make English the language of instruction and to forbid the speaking of Spanish both in the classrooms and on the playgrounds. In fact, many schools in the Southwest made it a common practice to punish Chicano students--sometimes even corporally--for lapsing into Spanish. Unlike either study, the Chicano was being forced to speak English, the dominant language, with the subsequent tragedy being that, instead of bringing forth fluent, idiomatic English, it brought instead thundering silence and with it a bitter resentment for English and the Anglo culture.

What schools failed to realize was that forbidding Chicano children to speak Spanish implied to them that Spanish and the culture which it represents were of no worth. Hence, people who speak Spanish are of no worth. Ergo, this particular Mexican American child is also of no worth. Is it any surprise that the child develops a negative self-image? If he is no good, how can he succeed? And if he can't succeed, why try?

Even Lambert, himself, points out an often overlooked dissimilarity between his experiment and the Chicano problem: "The contrast," he states, "between Spanish American children who are coming into a school system in the United States and learning through English is not a valid parallel. For the minority group in the United States,

giving up the home language and entering an American school is like kissing his home language goodby. In the case we are dealing with, however, English is clearly the most powerful language, so much so that these parents can be sure to have English skilled children who can afford to learn some French" (p. 276). The parents, therefore, have no fear of having their children's native language and culture supplanted by a more dominant culture, and have actually sought out the French learning situation. The Chicano parents, on the other hand, are on the opposite end of the spectrum and may well resent the school for deprecating their culture and their language, often the only valuable possessions they can bequeath their children.

F. A Masochistic Demand

In the not-too-distant past, our schools planned instructional programs with a monolingual, monocultural, and ethnocentric orientation. The culture of our public schools, be they in South Bend, Indiana, or in San Antonio, Texas, still reflects White Anglo-Saxon Protestant America, and resembles a huge sausage grinder whose end-product should ideally fit into the WASP mold. At the same time, it is imbued with the idea that all minority and immigrant groups should be required to abandon their native languages and cultures, give up their identity, and become absorbed as individuals into the mainstream of society, usually on a lower-class level. If any group resists full acculturation, it is

regarded as somewhat uncivilized, un-American, and potentially subversive. There is a complete unwillingness to accept the idea that a native-born American who happens to want to speak Spanish, Polish, or Chinese, and to retain many of the values of his native culture, might well be a loyal American. In summation, our schools, by compelling the child to grow up as an Anglo and thus deny his family, his home language, and his culture, in essence, his whole being, are actually making a masochistic demand that no society should require from its children.[16]

III. What Bilingual Education Is Doing

Many Mexican American children are now being forced to spend many hours in structured language activities, stressing production skills, while receiving few opportunities for conceptual enrichment. In barrio classrooms, one can observe either a well-intentioned laissez-faire approach or a proliferation of pattern-practice drills, instead of functional language that can help him in the solution of tasks. Cognitive development, i.e., the use of language for problem-solving purposes, without belittling Chicano children for their unconventional use of words and metaphors, is seldom explored in barrio classrooms, where language and its acquisition dominate the curriculum.[17] Unfortunately, as Sarah Gudschinsky mentions, "...teachers are inclined to expect as 'concept development' in a non-English speaker the simple memorizing and parroting of words for which the child

has, in fact, no meaning."[18]

Fortunately for the Mexican American, Bilingual Education has made some auspicious progress in this area. It can be argued successfully that knowledge of two or more languages is an asset to intellectual development. Certainly bilingualism can assist the Chicano child's power of perception by giving him access to two or more languages and in that way substantially increase the number of ideas to which he has access.[19] The Spanish expression, "Cada cabeza es un mundo," tells us that people live different worlds of reality. In addition, the expression, "Hablar dos idiomas es ser dos personas," points out that people who speak two languages can experience two worlds in the sense that both languages affect, to a significant degree, both their sensory perceptions and their habitual modes of thought.[20]

In addition, the use of Spanish as a medium of instruction in bilingual schools now gives it a status of prestige and has enhanced the Chicano's self-respect and self-confidence at the same time. Learning to read first in Spanish is much easier for him because the Spanish writing system, unlike the English, is very regular, with a close correspondence between sounds and letters. Meanwhile, concept development continues normally via his native language in a linguistically democratic, and consequently more comfortable, educational environment. Significantly also, the attitudes of the Chicano student's English-speaking class-

mates are beginning to change from rejection or condescension to admiration and acceptance, for the Chicano child is now in a position to act as an expert and help "teach" his language to his English-speaking peers.[21]

Unfortunately, however, Bilingual Education is not doing enough to rid the child of the shame he has of his poverty, his "different" customs, beliefs, and values. Similarly, much can still be done to encourage Chicano parents to participate in and support their children's bilingual/bicultural opportunities. Moreover, the Chicano's past educational fiasco cries out for attitudinal changes on the part of parents and school personnel about each other and about the intellectual potential of the Chicano child.

IV. An Argument for Bilingual/Bicultural Education

Although the literature abounds with ideas on bilingual/bicultural education, few articles define bicultural education other than to say that the "...study of the history and culture associated with a student's mother tongue is considered an integral part of bilingual education."[22] Most descriptions of bicultural education propose the study of the language, diet, customs, socialization patterns, and ethics of the target culture, all involving mere cognition. But being truly bicultural means knowing and being able to operate successfully in two cultures. To be bicultural, therefore, one must actually internalize two modes of behavior into a given role. A biculturate actually

knows, internalizes, and is committed to the beliefs, values, customs, and mores of two distinct peoples.[23] Accordingly, bicultural education is the teaching of two distinct ways of life.

Mari-Luci Ulibarrí (p. V-2) points out that the additional tools for perception to which a bilingual has access are not nearly as powerful as those of someone who is not only bilingual, but bicultural as well. When a person is bicultural, he has access to more than one point of view. He has the knowledge and experience of two cultures to help him understand and make decisions. This, however, is not the only factor that enhances his intellectual development. Situations will arise when the biculturate will find that the two cultures in which he lives contrast. If he is truly bicultural, he realizes that it is not because one attitude is true and the other is false, or that one is good and the other is bad, but that the conflict is one of attitudes and not truths. He knows that a point of view does not express a truth, but simply an attitude, a way of looking at the world.

But bicultural education, although old in the world at large, is a new concept in this country, and its history is yet to be written. One of the major problems is that, while most educators agree that it is desirable to know two languages, many are slow to accept the possibility and desirability of learning two norms of behavior, two separate cultural systems. It is perfectly acceptable to speak

another language, even learn one in school, but everyone must learn to be "American," meaning primarily English-speaking, thinking, and behaving. Consequently, the Chicano child, instead of being provided with the opportunity for becoming bicultural, is being forced by the majority of our schools to decide on one culture or the other. Cultural democracy, however, prescribes that the schools not make that choice for the child.

In "Current Educational Research," Ramírez defines cultural democracy as "...the legal right of an individual to be different while at the same time remaining a responsible member of a larger society. More specifically, it means a person can be bicultural and still be loyal to American ideals."[24] Our schools, therefore, and especially our bilingual schools, must strive to become culturally democratic learning environments where a Chicano child can acquire knowledge about both his cultures.

V. Learning to Play the Guitar

The response from educators, of course, is, "Pero una cosa es tener guitarra y otra es saber tocarla," that is, "Having a guitar is one thing, and knowing how to play it is another." Granted, bilingual/bicultural education must look forward to many guitar lessons before adequately resolving the Chicano's many educational problems--especially in the areas of cognitive development, negative self-image, and

cultural democracy--but it has taken some steps in the right direction. One such "step" is the Bilingual/Bicultural Follow-Through Model for Grades K-2 (Ramírez, Alemany, Herold, Macaulay, and Richards, 1971), from the University of California, Riverside.[25] The following are some strategies that have been developed through this model to confront the problems mentioned above:

A. Strategies for Parent Involvement

Maximum effort is made to involve the parents in the program because they are the representatives of the language and culture which should be implemented in bilingual/bicultural programs, and more importantly, because they embody the teaching styles which are compatible with the learning styles of Chicano children. It behooves us, then, to make maximum use of this priceless resource.

1. Spanish as a Second Language (SSL) for Teachers

Parents are paid for teaching vernacular Spanish to non-Chicano teachers, focusing on classroom vocabulary, communication, and human relational styles which Chicano children are exposed to at home, as well as values of Chicano culture. Ramírez reports that the most gratifying result of this component has been that negative stereotypes (which Anglo teachers and Mexican American parents often

have of each other) have been shattered.

2. Community-Involved Chicano Leaders as Cultural Sensitizers

Using a Peace Corps-like training approach, this component has teachers working under community people in local poverty agencies in the barrio, actually experiencing what the people are thinking and feeling, as well as the problems they encounter daily. In many cases, teachers and other school personnel have been found to have a phobia about the barrio which, of course, comes through in their relationships with Mexican American parents and children. This approach has had a tremendous amount of success at dispelling these misconceptions.

3. Home Teaching and Heritage Curriculum Development

The home instructional program involves having community aides take educational toys, books, and especially prepared bilingual curriculum units into the home so that the parents can use them with their own children. This program allows the parents to take an active part in their children's education--something they have never done before because they felt they had nothing to contribute--and also serves to make them aware of the great value of Spanish as a medium of instruction.

Unfortunately, schools in many communities have made Chicano children feel that they are ahistorical and that

their ancestors have made no contribution to the development of the Southwest. To correct this injustice, parents are asked to contribute resource materials in the form of folk tales, songs, poems, dances, etc., for heritage curriculum.

B. Strategies for Teacher Training and Curriculum Development

Culture-Matching Teaching Strategies (CMTS). These are teaching behaviors arrived at through research on the teaching approaches of Chicano mothers and the teaching atmosphere of the Chicano home and neighborhood. Following are some examples from the CMTS (a copy of the CMTS can be found in the appendix):

1. Teacher Use of Spanish in the Classroom

This strategy encourages teachers and aides to use Spanish, not only when the curriculum calls for it, but throughout the day, especially when giving verbal reinforcement so that both Chicano and Anglo children come to associate both Spanish and English with positive feelings.

2. Personalization by the Teacher

Similarly, this strategy encourages teachers to interject their own personality--in terms of past experiences--into the lesson, and has them incorporate any information they have about the child's life-style into their teaching strategies.

3. Achievement for the Family

What the teacher does here is encourage the children to achieve so that their parents will be proud of them. The teacher either invites the parents into the classroom or goes into the home to demonstrate what the child has achieved. When the child is rewarded, he is given materials which can be shared with other members of the family, and is encouraged to use them for teaching younger brothers and sisters.

4. Cultural Highlighting

To constantly remind the child that he is justified in being proud of his heritage, teachers are encouraged to cite aspects of Chicano, Mexican, and American culture throughout the school day, even when the curriculum does not call for a reference to heritage.

5. Culture-Matching Curriculum

This program involves pairing important heroes and events in Chicano and Mexican history with those in Anglo-American history. The aim here is to establish a positive bicultural self-image in Chicano children, as well as a positive view of Chicanismo on the part of Anglo children, parents, and teachers.

C. Assessment Strategies

Naturally, any proposal to amplify the bicultural component of bilingual/bicultural education must be accompanied

by the instruments and criteria needed to evaluate its effectiveness. Ergo, to complement existing tests of academic achievement, valid instruments for measuring the degree of ethnic pride exhibited by Chicano children, as well as the degree to which Anglo children and parents view Spanish and the Chicano culture positively, must be developed and implemented (a sample evaluation form developed by the Ramírez team can be found in the appendix).

Understandably, bicultural education's major drawback at present is that educators and researchers alike have found it difficult to isolate cultural components of behavior. As Ulibarrí mentions (pp. V-16-17), we still lack the experience to determine which role in a given situation is specifically Chicano and which is specifically Anglo. Consequently, although teachers in bilingual/bicultural education may have many ideas which they would like to implement, they are unable to do so because there is no research in these areas to support them. Possibly more tragic is the fact that, lacking the necessary volumes of quantitative data, administrators will rarely establish new programs that could prove more effective in repairing the Chicano student's negative self-image.

VI. Conclusion

The purpose of this paper is to focus on the true dimensions of the Chicano's educational problems. Past and present efforts to confront the problem have been limited to

attacking the language and cognitive facets, for admittedly, they remain the most obvious. But a closer look reveals that the root of the Chicano's problem is his negative self-image. He is ashamed not only of his inability to function well in English, but also of his "Spanglish," his home, his parents, his poverty, his "different" customs, values, and beliefs--he thinks he isn't "normal" because he doesn't think, act, look, or speak like "Dick and Jane," the kids in his readers.

No one can deny that bilingual education is making tremendous inroads into the Chicano's linguistic and cognitive problem areas, but there are so many <u>other</u> areas that it is not focusing on! It can effectively be compared to renovating an old car. No one can deny that the area needing most attention will have to be the engine (the linguistic facet), for the car will never get anywhere without it. <u>But</u>, even if the engine is in perfect shape, the car will never move if the battery, clutch, transmission, tires, etc. (the non-linguistic factors) don't receive the same concentrated attention. Its peak performance (the positive self-image) will depend on all its different parts performing at maximum capacity.

I contend that if our present bilingual programs are augmented by a more intense bicultural component, we will be on our way to getting a "peak performance" from the Chicano student. He must learn that his home, his parents, and his culture give him <u>much</u> to be proud of, that there is nothing

wrong with being "different," that with some work on his part, he can find himself in an advantageous position from which he can function in a variety of language and cultural systems, thereby picking and choosing from various worlds. None of this, of course, will be effectuated without the support and applied research efforts of all those committed to educating the Mexican American.

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NOTES

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[20]Steven F. Arvizú, "Anthropological Implication," in Adelante, ed. Mazón, p. 25.

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APPENDIX

CULTURE-MATCHING TEACHING STRATEGY

DESCRIPTION OF TEACHER BEHAVIORS

A. Indicates acceptance nonverbally by making frequent use of the following behaviors:

1. Hugging or embracing child.
2. Smiling at child.
3. Nodding or winking to child.
4. Speaking in an approving tone of voice.
5. Placing hand on child's head, shoulder, arm, etc.

B. Personalizes curriculum and all informal teaching. Personalization can be achieved by the teacher's:

1. telling an anecdote about herself, e. g., "I grew up on a farm just like Benito Juárez did; let me tell you about the farm my father had."
2. relating a concept or classroom activity to the child's family, friends, or personal experiences:
   a. When discussing shapes, the teacher says, "I have many round things in my house--what do you have in your house that is round?"
   b. When reviewing sizes, the teacher says, "This cylinder is small like your sister, Juanita; this one is much larger--like your father."
3. asking the child to relate his personal experiences: "Miguelito was tired after walking for such a long time; when have you been as tired as Miguel? Please

tell me about that time."

C. Encourages cooperation, either by example or by bringing cooperation to attention of students. Examples include:

1. Encouraging showing of learning materials, toys, and classroom facilities.
2. Requesting children to give and receive help from one another: "Frank, you know your numbers; can you help Chito find the numbers on his page? Chito, would you like Frank to work with you?"
3. Building feelings of working as a group: "Let's have our class be the best;" "Let's work together to put on a puppet show;" "It's time for us to sit together and sing our new song."

D. Uses Spanish in teaching and in casual conversations. Throughout the school day, the teacher is observed:

1. presenting concepts in both Spanish and English.
2. asking children how something would be said in Spanish.
3. pronouncing Spanish names correctly: "Señor Hernandez will show you how, Juanito."
4. mixing Spanish and English: "This block is rojo; pero su lápiz es de qué color?"
5. Carrying on conversations in Spanish with teaching associates.

E. Highlights and signifies cultural backgrounds of students. Classroom is characterized by teacher's:

1. Discussing the importance of Mexican holidays and Mexican history.
2. Providing visible reminders of achievements by Mexican or Mexican American figures (e.g., bulletin board displaying Jim Plunkett, César Chávez, Lee Treviño, Trini López, Miguel Hidalgo, etc.).
3. Identifying differences in ways cultural groups do things ("Some of your families make menudo for Sunday breakfast--others of you have pancakes on Sunday; both menudo and pancakes make a very good breakfast.")
4. Frequently making positive reference to occupations and interests of parents in the local community--especially activities that avoid cultural stereotypes.
5. Relating cultural accomplishments to "neutral" material ("That's right, Roberto--people do pay a lot of money for silver. Did you know that more silver comes from Mexico than from any other country? People all over the world pay money for Mexican silver.").

F. Identifies and encourages achievement for the family. Examples include:

1. Shifting prestige from individuals to their families: "Your family will be proud of you, Roberto; wouldn't you like to take your picture home and show it to your parents?"

2. Mentioning family achievements in stories and in other teaching activities.
3. Creating ties between the home and classroom--either sending notes about children's progress or displaying materials in the classroom that the child worked on at home (such as items from the parent package).

G. Elicits modelling or immitation by students when appropriate for a particular student in certain situations. The teacher is observed making it possible for children to model her behavior:
   1. Requesting or encouraging the child to repeat what the teacher has just done ("Carlos, you say 'Viva la Independencia!'" or "I told you my favorite color, now please tell me yours."
   2. Encouraging the child to take or play the teacher's role: "I'm the teacher who shows you how to use the scissors. When I finish, I want you to be the teacher and to show Terry how to use the scissors."
   3. Calling the child's attention to his imitation of the teacher ("Look, Juan, your number eight has a face in it; it looks just like the one I drew.").
   4. Making it easy for children to know the teacher and her ways--i.e., telling children about her interests and displaying her own work.

H. Encourages role-playing and expression of fantasy.

Teachers encourage these activities by:

1. Creating dramatic situations in which children can pretend to be someone or something they are not (e.g., "Pretend you're a lion sneaking up behind me;" "When you're sitting in the chair here, hold on to the sides like an astronaut taking off for the moon;" "Show me how you would throw the ball if you were Jim Plunkett.").
2. Providing materials that make role-playing and fantasy expression possible:
   a. makes puppet theater easily accessible.
   b. provides "drop box" with attractive objects--e.g., police badges, pilot goggles, magazine cut-outs, special hats.
   c. sets aside small area for "make believe."
3. Encouraging children to tell or write about their own stories or to make up additions to stories they hear in class ("What would you do, Claudia, if you saw the ships with the English soldiers?" or "Where would you go to hide from the soldiers?").

I. Except in Unusual Circumstances, Teachers Should Avoid the Following:

1. Assigning inappropriate sex roles. Depending on their backgrounds and age, children are embarrassed or made to feel socially awkward when teachers:

a. Ask or order a boy to take the part of the girl (or a girl to take the part of a boy) in a play or game. Examples include telling a boy to pretend that he is making the beds, cooking, or doing any household chore that Mexican tradition (or any other culture) assigns to women.

b. Comparing boys to girls or vice versa when children are sensitive about such comparisons. Examples include: "You're silly, Francisco, you're acting just like a silly little girl." or "Angie, why do you walk like a football player?"

ETHNIC PRIDE INDICATOR

OBSERVATION OF PUPIL BEHAVIOR

A. Speaks Spanish Willingly:

1. Speaks Spanish spontaneously in and out of the classroom;
2. Does not hesitate to respond in Spanish or at least makes an attempt to do so when addressed in Spanish;
3. Takes the initiative in speaking Spanish to others;
4. Helps adults and other children learn Spanish in the classroom, that is, he helps the teacher and tutors other children; and
5. Enjoys lessons in Spanish.

B. Does Not Reject Other Mexican Americans as Peers: this is another general category of pathological behaviors created by an educational system fostering cultural exclusion which causes Chicano children to reject members of their own ethnic group. Behaviors we look for in this category are:

1. Joins in activities with other Mexican American children;
2. Speaks favorably of other Mexican American children; and
3. Helps and tutors other Chicano children willingly, and seeks to befriend Chicano children rejected by

other class members.

C. In line with not rejecting Mexican Americans as friends, we also believe that ethnic pride means that the child does not limit his friendships exclusively to Chicano peers. We look for the child's willingness to interact with children who are not of Mexican descent in this category. An undemocratic system creates ethnic isolationism.

D. Acknowledges Mexican American Culture:

1. The child talks about Mexican holidays and Mexican American heroes;
2. He enjoys role-playing the Chicano heritage lessons;
3. He enjoys doing Mexican dances or participating in Mexican games;
4. He listens attentively to stories, classroom activities related to Chicano culture; and
5. He brings culturally distinct toys, foods, and objects from home.

E. Exhibits Cultural Role Versatility:

1. Appears to be equally comfortable when interacting with Chicano and Anglo peers; and
2. Enjoys playing both Chicano and Anglo roles in heritage productions.